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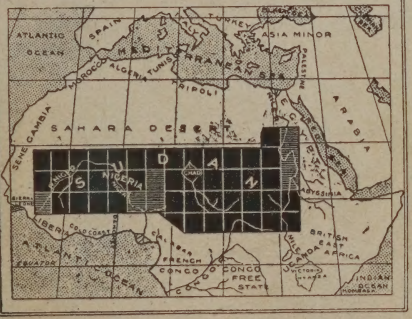
Sudan

THE BURDEN OF THE SUDAN

The Story of the Sudan Interior Mission.



Each black square above represents from three-quarters to a million people.

Only the shaded squares have been touched by missions. Over forty squares are still untouched.

SUDAN INTERIOR MISSION

860 College Street, Toronto, Canada.

Hon Secretary for Great Britain,

B. F. BABCOCK, ESQ.,

West Derby, Liverpool.

THE PIONEERS
THOMAS KENT
WALTER GOWANS
ROWLAND V. BINGHAM
1893
1914

The Burden of the Sudan

THE STORY OF THE SUDAN INTERIOR MISSION

PRAYER

A DIVINE COMMAND

Pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest.—Luke 10:2.

AN APOSTOLIC APPEAL

Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me.—Romans 15:30.

A MISSIONARY'S CRY

"Unprayed for I feel like a diver at the bottom of a river with no air to breathe, or like a fireman on a blazing building with an empty hose."—Gilmour.

If after reading the following story you feel moved to pray for the Sudan, write the Secretary that he may enrol you among our Prayer-Helpers and send you, without charge, the Monthly Letter of the Mission.

THE BURDEN OF THE SUDAN

The Story of the Sudan Interior Mission

THE great evangelist of the Old Testament had what he called a "Burden" for the nations. He speaks of "The Burden of Babylon," "The Burden of Moab," "The Burden of Damascus," etc. And if the great prophet Isaiah found his message springing forth from a "burden," what wonder, in this Christian age, that the Missionary movements and the Missionary message spring forth from hearts burdened with the woes of the nations, and burning with a Saviour's love?

The Burden of the Sudan! Thus would we commence the story of the Sudan Interior Mission.

In the year 1892, the great Sudan—in extent larger than the whole of India—with its teeming population of upwards of sixty millions of souls in pagan and Moslem darkness, lay untouched—uninfluenced by the Church of Christ. Not one missionary lived within its borders, and the Gospel story was unknown throughout its vast extent.

Could anyone, appreciating the infinite value of a soul, look out upon this great field

and consider unmoved the hopeless destiny of its dying millions? While the Church was just concluding the first century of modern missions, was it possible that this vast unreached field should continue unoccupied?

The Origin of the Mission.

Is it surprising that young men in America, who had taken the missionary aim as the purpose of their life, and were weighing the claims of the different dark fields with the intention of going not merely to those in need, but to those who needed them most, should have had laid upon their hearts a "burden for the Sudan"?

Others had had that burden before them. Graham Wilmott Brooke, and his companion, Mr. Robinson, had already laid down their lives on the threshold of the Central Sudan as the culmination of three brave attempts to enter the field. A similar effort was in progress toward the Western Sudan, but the expedition was all but wiped out by death succeeding death. The Church as a whole was coming to regard it as one of the great "closed" fields. It was certainly unoccupied, but we still think not closed.

It was early in 1893 that Mr. Walter Gowans, a young Scotch Canadian, after in vain endeavouring to secure the co-operation of any Board in America, felt the burden of the Sudan so strong that he was impelled to cross the Atlantic to see if it were not possible to enlist the aid of some Society in England to undertake a new effort for that great dark land. But there was no encouragement from the Churches or the Boards, for added to the excuse of the failure of previous attempts another effort had just been put forth by an independent Mission which had

ended in the death of Mr. E. White, one of the party, and the return home of Mr. Thomas Holt, the surviving member. Moreover, most of the Boards could point to a treasury empty with existing obligations.

British Societies Discouraged.

In May, Mr. Gowans was joined by another worker from Canada, Mr. Rowland V. Bingham, an Englishman by birth; and later on Mr. Thomas Kent, of Buffalo, N.Y., increased the party to three. Having done their best to enlist the prayerful help of Churches and Boards in vain, they felt that if others had not been given their vision, their special "burden" made them responsible as individuals before God, to do what they could to give the Gospel to the Sudan.

Mr. Gowans used to say that the Sudan was a closed field simply because the Church had never in any adequate sense put her hand to the door to open it. We expressed our conviction in a little Sudan battle song, which we recall to-day, not as having any poetic value, but as expressive of the faith with which the little band was actuated. One verse ran:—

"For many years have Christians gazed, and then stood still aghast,
And said the dangers were too great, this field was closed fast.
But Jesus' power shall break the bars, and burst the gates of brass,
The dark Sudan shall hear the name of Jesus."

With this conviction the little party set forth, expecting that God who was sending would also care for them. Judged by the world's standards, or by the unbelief so current in the Church, we know the attempt

would be regarded as foolhardy. But many were the answers to prayer in the providing of passages and equipment and necessary supplies that confirmed the faith of these young men. We know that, after all, resources were slender, and provisions did not leave a wide margin beyond needs, and that funds were inadequate to large missionary operations. But we still believe that it is better to have a handful of meal and a cruse of oil and God, than to meet a famine with our barns filled with plenty but without Divine resources.

Landing in Africa.

Landing at Lagos, because of the refusal of the Royal Niger Co. to permit them to proceed up the River Niger, they prepared for that long overland journey up to the Sudan. Missionaries at the coast discouraged the project as an impossible undertaking. The Superintendent of Wesleyan Missions in Lagos said to us one evening, in all seriousness, **"Young men, you'll never see the Sudan; your children will never see the Sudan; your grandchildren may."** What a difference between the best forecasts of even good men and the prophetic utterance by the Spirit of God. We were to see the Sudan that year, although we had hoped to reach it for years of service rather than to have planted therein two living seeds in two lonely graves. It was necessary that one remain at the coast to keep up communication, and receive and forward supplies. Messrs. Gowans and Kent went forward to the interior. Reaching the City of Bida, it was evident that more supplies would be needed in order to proceed to the City of Kano, which was their objective, and so Mr. Kent returned to the coast, while Mr. Gowans still pressed forward. The country was in a turmoil owing to the devastating

slave-raiding wars being carried on by the powerful Moslem kings of Sokoto and Kontagora. On his journey, Mr. Gowans was surrounded in a small town, where, in their defence, the inhabitants were well-nigh starved. He shared with them in their suffering, and when the place was finally captured, the king of Kontagora took the remainder of his trade goods on which he was dependent for future supplies, promising to repay them in cowry shells, the common currency of the country. Instead of this, he sent Mr. Gowans some of the captured slaves, which were indignantly refused. No other return was made. Wasted with dysentery, and with scarcely any goods left, he reached Zaria.

Arriving at the coast, Mr. Kent found a good supply of provisions and trade goods awaiting him, and with these he once more started for the far interior, while Mr. Bingham followed to the nearest point at which it was possible to keep up communication and get out supplies for the party. However, such was the unsettled state of the country, that it was well nigh impossible to get a message or native messenger through, and when at last word reached him from the interior it was the heart-rending news that Mr. Kent had passed away at Bida, while Mr. Gowans, after being overtaken by a party of English travellers at Zaria, had been sent to the coast, but had died shortly after leaving them, at the little town of Ghirku, right up in the heart of the Sudan, where he was buried by their faithful Kroo boy.

The Death of the Pioneers.

After some five months' further labour the solitary survivor returned home to voice anew

to the home Churches the needs of that land without a missionary.

Thus had the first effort—failed? Nay. We think not. General Gordon died in Khartoum because British help and British troops came too late. But Gordon did not fail. Gardiner starved to death in South America because the supplies from a sleepy Church came too late. Gardiner died, but he did not fail. He could not have been a man of faith, do you say? Read his last journal, and dare repeat that statement. He starved, he died, but he died "unto the Lord."

The great apostle to the Gentiles was a man of faith, but in his journal he recorded his experience of having been "in labour and travail, in hunger and thirst, in cold and nakedness." Why? I do not know, except to show that faith could triumph over these things.

The Conclusion of the First Attempt.

You ask if this attempt to reach the Sudan with the Gospel was of God, why He permitted His two ambassadors to be smitten down, while the weaker of the three was left behind? I do not know. But I do know that these young men died in faith, and will yet have a glorious heritage from the Sudan.

Mr. Kent had expressed his faith in the autograph album of the last missionary he had met on his way up, wherein he wrote, "Our citizenship is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation and make it like unto His own glorious body." And so that body now in the dust outside of Bida awaits that glorious resurrection as the first-fruits from the Sudan.

The words spoken to Mr. Bingham by the

mother of one of these young men on his return are such a good comment on these lives laid down that we venture to record them here. The words were uttered without thought of publicity, and were probably forgotten when spoken. Upon Mr. Bingham's memory they made an indelible impression. This mother had given a daughter to China before her son was called to the Sudan; and when her son was called she wished him God-speed on that difficult and dangerous mission. When she met the survivor of that little pioneer band, for a few moments there was silence, and then she said, with her quiet voice, from a heart bowed with sorrow, "Well, Mr. Bingham, I would rather have had Walter go out to the Sudan and die there all alone, than have him home now disobeying his Lord." Would that there were more mothers like this, then were there more missionary sons. With others, she began to pray that God would raise up a witness where her son fell. It seemed impossible of realization then, but in less than ten years the Gospel was being preached in the very town in which Mr. Gowans had died. In a marvellous way God answered that prayer.

After Mr. Bingham's return home, broken in health, and not knowing what course to pursue, hesitating to start a new Society, he accepted a call to a Church in New York State, on the distinct understanding that the emphasis of his ministry would be placed upon the foreign mission work.

A Ceaseless Call.

But the call of the Sudan was ever before him, and he could not rest content with the ordinary influences of the home pastorate, although given much to encourage in his ministry. Securing

leave of absence he once more began to advocate a work for Africa, and at last, in May, 1898, succeeded in organizing in Toronto an interdenominational Society, now known as the Sudan Interior Mission.

Another attempt was made to reach the Sudan in January of 1900, but Mr. Bingham was stricken down with fever soon after landing, and carried on board ship for home. His two companions, discouraged with the loss of their leader, followed on the next boat.

Never was the outlook more discouraging. Friends of the work felt that it was useless to continue longer in such a fruitless endeavour. But, quietly, steps were taken and plans were laid for another attempt. The sole income of the Mission for the six months following this last effort was $62.50 (£12 10s. 0d.), which was not a large sum to support the Secretary and his family while pleading for workers for this forlorn hope. But, in spite of this discouragement, in less than twelve months another party was sent to Tripoli to study the Haussa language preparatory to a third attempt.

Seven Years of Failure?

During the seven years of unsuccessful effort, God was schooling His servants in that peerless school of experience. Those were wonderful years of profit to the leaders of the work. Most necessary was the discipline of trial and disappointment. More necessary and less dangerous to us than progress and success. We might not have been able to stand the latter then, and so God made those seven years of seeming fruitless effort to be to us as the years in the backside of the desert to Moses. **It took seven years of failure to learn something of the meaning of that simple word,**

"Without Me ye can do nothing." It took seven years of failure to learn the counterpart, "I can do all things through Christ which strengtheneth me."

When the years of fruitfulness come in our work—and we trust we have now entered upon that stage—it will bring no glory then to the instruments, for it will be known that in this work God has followed His well-nigh unvarying rule of choosing "the foolish things, the weak things, the base things, the things which are despised, yea, and the things which are not," to accomplish His purposes in the Sudan. It is still open to demonstration that "the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Seven Years of Answered Prayer.

Then those seven years were driving us to prove the power of prayer. We are so slow to pray. But so often has it been our only resource, that, we sorrowfully admit it, we were compelled to pray. Those great barriers to the establishment of missionary work in the Sudan have fallen before weak but persistent prayer. We look back over the past and marvel at two things, the mighty working of our God, and our own unbelief in the face of His exceeding great and precious promises.

While we prayed, God wrought, and in every sphere where it was necessary for Him to operate in order to open wide the door into the Sudan, His hand was seen.

Seven Years of Prayer and What Hath God Wrought?

1. By the rescinding of the Royal Niger Co.'s Charter in 1899, the River Niger was thrown open to us, and by the conquest and annexation of Northern Nigeria in 1900-2, the whole Central Sudan became British. The maladministration of Mos-

lem Emirs gave place to the peaceable rule of the British Governor and his staff of Residents. The slave-raiding wars which formerly depopulated vast regions and kept the pagan tribes in constant terror have ceased.

2. Communication and transportation, once well-nigh impossible because of the intertribal strife, under British rule have made such advance as to demand from all a just tribute to the progressiveness and enterprise of successive Governors. The telegraph line is fast linking together the territory in the twelve great provinces of the Protectorate. It is now possible to communicate with several stations, reached 21 years ago after months of difficult and dangerous travelling, by cable from the homeland in a single day. A postage stamp carries letters from England or Canada to most of our missionaries, and to cities yet unoccupied by the missionary. The railway is now open from Lagos to Kano—800 miles in the interior. The Niger has been bridged over 500 miles from its delta. A branch railway has been constructed to the Bauchi Highlands, primarily for the purpose of reaching the tin mines there, but incidentally to furnish us easy transport to our new Sanatorium. And now a third trunk line is under construction from the newly-discovered Port Harcourt to the heart of the country.

3. The white man's grave is not yet a health resort, but conditions have been so changed by recent discoveries that it has ceased to be a place to be dreaded. In 1900, the British expedition to the Niger lost 87 per cent. of its force by death and invaliding home. This condition of affairs gave rise to the investigation which led to the discovery of the cause of the African fever and robbed it of its terrors. It has revolutionized health conditions

in Equatorial Africa. The conquest of the ferocious cannibal mountain tribes and the opening up of the healthy Highlands was another great step in the transformation of Northern Nigeria. (As a testimony to God's goodness in this matter, we may say that during the last seven years we have only had to dig one grave on the field, while one missionary died at home on furlough.)

Thus, after our seven years of prayer we watched the barriers fall one by one. Seven years of the discipline of trial and defeat, and we were ready to begin again. (How often did we plead our weakness and insufficiency as a reason why some other instrument should take our place, but He kept our hands to the plough.) Seven years of answered prayer and the field was wide open before us.

A Foothold at Last.

In October, 1901, our third expedition left for the Sudan. The members of the party were Messrs. Anthony, Taylor, Robinson and Banfield, soon followed by our first medical missionary, Dr. Stirrett. Under God's blessing they were enabled to get a foothold in the country, and our first station was formed at Patigi, five hundred miles up the Niger.

Then has followed fifteen years of foundation work. Houses had to be erected for the missionaries. For a while they lived in native huts and grass houses, but with much labor our Mission House was finally completed at Patigi. The hearts of the natives had to be won, and their most difficult language mastered. There was little or no literature available and progress was consequently slow. The so-called teachers or interpreters knew but a mere smattering of English and had no method

of teaching their own native tongue. And yet, if the aim of the mission was to be accomplished, these tongues must be mastered.

First-Fruits. One of the principal assets of these years of foundation work has been the gathering of an increasing number of missionaries who are now able, in an intelligent way, to tell out the gospel story in the language of the people. We now know that the "old, old Story" is being preached to thousands each year who had never before heard the Good News. This in itself repays us for all the labour and sorrow of the early days.

But more. The Word of God proclaimed is producing the same transformation in the lives of natives in the Sudan that has always in all ages marked it as the Living Word. Yes, "the tears of the sower, and the songs of the reaper," are beginning to mingle together in joy in the Sudan. We know it is only a little handful that yet compose the Church of Christ in Nigeria. But they are very precious to us—full reward for the tearful sowing.

And then some have joined the redeemed around the throne. What must have been the joy of those who laid down their lives in those pioneer efforts without seeing any results, when the first trophies of grace from that land joined them in the presence of the Master.

Neither Paganism nor Mohammedanism has ever provided a hospital for their sick and suffering. Old age is not the signal for special loving care, but when the time of infirmity comes on it is the signal for neglect and treatment that hastens the end.

Sudan Saints in Heaven. And so again and again has it fallen to the lot of the missionary to bring the only light and comfort to the sick

couch of the aged and dying, and over and over have they had the joy of knowing that they had placed a "light in the valley." With what joy have they listened, as with feeble voice those dying ones have lisped out their faith in the One who conquered death, and brought life and immortality to light. There are those who doubt the reality of death-bed repentance, but however much we may question in the case of those who spend a lifetime in Christ rejection we can hardly doubt the reality of the faith of those who have never heard the Gospel message before, and who, on the verge of eternity, lay hold of the Word proclaimed to them for the first time.

We rejoice therefore that we have not only the beginning of the Church militant in Nigeria, but that in the Church triumphant, some who are of the "kindred, tribe, and tongue," of the Sudan are now joining in the wonderful chorus, "Unto Him that loved us and loosed us from our sins by His blood, to Him be the glory and dominion for ever and ever." Could we only rightly appreciate the infinite worth of a soul, we should regard these saved ones around the throne as ample return for all the cost of missions to the Sudan.

Giving the Bible to a Nation.

During these sixteen years we have had the joy of sharing in the giving of the Gospel to a Nation. In our pioneer party was a young Canadian, Rev. Alex. Banfield, who was connected with the Mennonite (German Baptist) Church. After his first term of service with us, his own Church decided to open work in Nigeria, and sent him back to found their own Mission. Mr. Banfield had become so proficient in the Nupe language, that at a Union language Conference of the Missionaries eleven years

ago, he was requested to undertake the translation of the four Gospels into that language. He has had the joy of completing that task, and with the assistance of the British and Foreign Bible Society, has been able to send out to the field that priceless gift—the printed Gospels in the tongue of the native. It is impossible for us to express what a wonderful boon this will be for the young converts who are now being gathered out of heathenism, or to estimate the value it will be to all succeeding missionaries labouring among that people.

More recently, Mr. Banfield, in conjunction with a language committee, has completed the translation of the whole New Testament. He has also issued a translation of Old Testament Stories. With the little printing press, supplied by the Church Missionary Society, he commenced a few years ago to print Scripture portions and other books upon the field. With his larger plant he has now printed and published Scripture portions in seven different languages. The work being turned out from the "Niger Press" is equal to the work produced by some very good printing establishments in the home land, and yet the whole of this work has been carried on by a man who never did a stroke of printing in the home land, and by his native boys, whom he has trained. We expect the Niger Press will be a great boon to all the missions and missionaries in Nigeria.

We look upon Mr. Banfield's Mission as a child of our own work, and hope we may be forgiven the paternal pride which rejoices in his usefulness to the whole staff of missionaries upon that field.*

* Since this was written, Mr. Banfield has been appointed to superintend the work of the British and Foreign Bible Society in the whole of West Africa.

We know of no higher joy, next to the saving of a soul, than that of having given the printed Word of God as a legacy to a nation.

We have not only had the joy of influencing in some measure the people of one language, but step by step we have been able to go forward, and in response to the Macedonian call we have the beginnings of work among eight distinct peoples. We have already referred to the work among the Nupes. From our station at Patigi the gospel has been sounded forth. The meetings here are well attended, and the workers are encouraged with manifest signs of the transforming power of the Spirit of God, although progress has been very slow on account of the attitude of the bigoted Moslem population. The majority of the Nupe tribe are now Mohammedans. A new station was opened among these people, by Mr. Stanley at Kpada in 1909, now occupied by Mr. and Mrs. Merryweather. Special prayer is asked for this tribe, that the antagonism of the Moslem may be broken down, and the stolid indifference of the pagan minority may be turned to a spirit of enquiry. A decided change of attitude is already apparent, and we believe that prayer and persistence in the end will triumph over bigotry and indifference.

The Haussa Nation.

From the inception of our work we have aimed to reach the great Haussa nation—the strongest race of the Sudan, if not the whole of Africa.

The first objective of our pioneers was the great Haussa metropolis, Kano. The Mission has never abandoned this purpose, and as soon as permission can be obtained hope to enter it. Preparatory steps have been taken in the training of a number of workers in the Haussa language, and in faith our first Haussa

station was opened at Wushishi by Dr. Stirrett and his companions.

Wushishi is on one of the main caravan routes, and in the dry season there is a constant stream of these travelling traders up and down this great thoroughfare. Night after night our missionaries visit their caravan encampments, and these Haussa traders, most of them nominally Moslems, will drink in the words from our missionaries, as in no hurried manner they tell out the old, old story. In these caravans one finds people from well nigh every province of Nigeria, and even from the desert tribes of the great Sahara representatives have listened to the Gospel from our missionaries at Wushishi. It is not an uncommon experience now, after the mixed crowd has listened to the Gospel, to see one rise and declare that he had heard the story before, away up in his own country, as some of his people were down last year, and on their return brought back the "good news" he had just listened to. God may use this widely scattered seed in His own wonderful way. Changes in the centres of population may make it advisable to seek another centre for the Haussa work but the work itself must be carried on.

Our station at Minna, at the railway junction, is probably a more effective position to reach the Haussas than Wushishi, as well as the other tribes which congregate at this centre. Pray especially for our missionaries to the Moslems, as they need special faith in their difficult task.

A Great Awakening.

Our next station was opened among the Yagba tribe—a branch of the strong Yoruba nation. When itinerating from Patigi, Mr. Lang first came into touch with this people. On entering one of their towns

he was surprised to find a man reading the Bible, and trying to teach others to read. It appears that this man ran away as a slave and fled to Lagos, where he learned to read and procured a Bible. Later on, when the British took over the territory, he returned to his own people, and with his little knowledge was seeking to let his light shine. On Mr. Lang's advent they appealed to him to come and labor in their midst. He could not do this, as the responsibility of the work in Patigi rested upon him, but they came to him again and again to urge that a teacher be sent. Mr. Lang visited them several times and quite a number of young people came out and definitely decided to accept and follow Christ, and have already shown their earnestness by suffering persecution for the Name.

Nine years ago (1908) we were able to appoint a special missionary to the Yagbas, and he was received with open arms, in fact, it became a most difficult question to decide upon the place of his abode, as it was impossible to select one place without causing the keenest disappointment in another. In one place they were actually building a little church with the hope that the missionary would settle in their town. Making his headquarters in the capital of the tribe at Egbe, Mr. Titcombe applied himself to the language, and did his best to spread abroad a knowledge of Christ. In about a year and a half the first converts were baptized and the first church formed. During the past seven years and a half there seems to have been a marked movement of the Spirit of God upon this tribe, producing a great awakening, so that it is safe to say that hundreds are asking the way of life. At Egbe about a thousand people gather to the Sunday meeting. There is great demand for Bibles

and Primers. In a number of places the people have already erected their churches in readiness for the native missionary for whom they are asking, and they undertake to support the man whom we may send. If ever we prayed for laborers to be sent we should pray for them for this tribe, where the awakened multitudes are literally begging for teachers.

In October, 1909, Mr. Titcombe was joined by Mr. F. Rutherford, but he was not permitted to labour long, as in 1911 he was invalided home and after some six months of sickness passed away in London, Ontario. His place was taken by Mr. Guy Playfair, a young Canadian. In 1912, Mr. Playfair opened a new station at Oro, not far from Egbe, a site selected by Mr. Rutherford before his departure. Two new stations have recently been opened in this tribe, one at Isanlu and the other at Agujin, and quite a number of other stations are ministered to by natives. During the past five years hundreds of Yagbas have been baptized, and the prospects of advance in this part of the work are so great that the faith of the whole mission has been kindled to expectancy in the other tribes which we occupy. What has been accomplished in this tribe is surely possible in the other tribes already occupied by us.

Another Nation Reached.

The next extension was amongst the Gbaris, a nation occupying a hilly country east of Wushishi. They are a pagan race, and their country was a regular hunting ground for the Moslem slave-raider. They sought to secure their homes in their rocky fastnesses, but the Mohammedan kings were a constant terror to them. With the advent of the British, the power of their oppressors was broken, and their slave-raiding ceased.

The Gbaris look upon the white man as their deliverer, and have given a special welcome to the white missionary. The door is wide open to us.

Our first station at Paiko is in an excellent position to reach this people.

This town had been visited from time to time by Mr. Rice, Mr. Hein, and others, and early in 1909 Messrs. Hein, Sanderson, and Dudley erected temporary buildings, and a little later Mr. and Mrs. Rice took up their residence under regular appointment to this tribe. They have been working steadily on the language, and aggressively evangelizing. Just recently news has come of several converts in this place. From Paiko, the work has advanced in this tribe, and more recently Mr. and Mrs. Dudley have occupied Karu, and Mr. and Mrs. Boyd have taken up residence at Idda, and a fourth station has been planned at Gaigi, where Mr. and Mrs. Stanley now labour. Ere another year closes we hope to have the first portions of the Scripture in the Gbari tongue. Of the other stations, there are already very cheering indications of response to the Gospel message through the prayers of God's people and the active work of our corps of missionaries. In this tribe we should soon see repeated the work of grace manifest among the Yagbas.

A Call for Advance Among the Pagan Tribes.

In 1910, our field-secretary, Dr. Stirrett, in seeking a site for a sanatorium in the highlands, to which the missionaries could go and recuperate each year, took a long journey into the regions beyond our furthest station, and during his two months' absence visited no less than ten tribes to whom no missionary had yet been sent. On his return to his sta-

tion he reported meeting people in inconceivable moral degradation, but who were willing to receive the missionary. The opportunity is unique, but the situation is critical. The danger lies in the advent of the Moslem. In several tribes they have not yet entered, but in others they have commenced operations.

In response to Dr. Stirrett's earnest appeal, that same year two of our misisonaries struck out six days' journey to the east of Paiko, beginning work in the Jaba tribe at a place called Kwoi. The Jabas are a small tribe occupying a territory about thirty miles long by twenty wide, with an estimated population of fifteen to twenty thousand. The arrival of the missionaries here was very opportune, as the chief was seriously considering the Moslem faith. To-day he attends the mission school, and his cousin has openly confessed Christ.

Our two young Scotch brethren, Messrs. Watson and Allan, expect this year (1917) to have a primer and some Scripture portions in the Jaba tongue ready for the press.

Most hopeful signs of spiritual awakening are already seen in the tribe. This country is higher and more healthy than that of our other stations.

In 1912 our sanatorium site at Miango was selected by Messrs. Lang and Sanderson, and later Mr. Sanderson went up to begin operations. The building is now completed, but is not yet furnished, but when finished it is our expectation that the efficiency of the missionaries will be greatly increased by the annual visit to our rest home, and that their term of service will also be lengthened. One other great hope we have in connection with this place is that it may be suitable as a permanent residence for the children of our missionaries

and thus save the heart-rending permanent separation between parents and children.

There is a great call for Mission work at our Sanatorium Station, as the adjoining towns of Miango and Kwoll have a population of seventeen thousand, belonging to the Iragwe tribe, entirely unevangelized. We have made a beginning in reducing the language to writing, and Mr. and Mrs. Appel with several helpers are now undertaking work among the people here. Twelve miles from this station Mr. Hummel has recently (1916) opened a new station among the Rukuba people, a tribe absolutely untouched before, and at Zagon the work is already quite encouraging.

In the year 1914-15, just after the war broke out in Europe, the Secretary, after being absent from the field ever since his breakdown at the time he led the second attempt to reach the Sudan, was permitted to visit the work which has been founded and spread. **When he first essayed to go into the Sudan there was not a single Christian among its fifty millions of people. Now he was welcomed by hundreds of native Christians. Churches have been established, the Scriptures are being translated into tongue after tongue. At present writing the mission has fifteen stations and over forty white missionaries.**

After visiting all the mission stations the Secretary spent three months in journeying into the unoccupied regions, where he met the representatives of at least ten tribes, varying in size from ten thousand to a hundred thousand, and all without a single witness for Christ. A beautiful country, but the people literally living in naked heathenism.

Our cry to the Lord of the Harvest is for men of God for each of these waiting tribes. There is no barrier in the way but our indifference and our prayerlessness at home, and the disobedience of those whom God would send forth.

I Will Pray. If we pray the Lord of the Harvest as we ought, He will most assuredly send forth the laborers that are needed into this needy field. If those upon whom the Spirit of God lays His hand for service respond to the call "Whom shall I send and who will go for us?" with a willing "Here am I, Lord, send me," we have no doubt but that with every one thus thrust forth by God there will be a corresponding burden laid upon the hearts of God's stewards in the homeland to meet the financial needs thus arising. **Whether your responsibility is to pray, to give, or to go, should be prayerfully considered before God and in full view of the tremendous needs of this great field.**

I Will Go.

I Will Give.

Financial Provision. During all these years every worker who has stepped out in true faith has found abundant reason to praise God for His bountiful supply of their needs. Without personal solicitation or financial wirepulling the money required for the work has been sent in. God has moved hearts to minister to us—many from their poverty, a few out of their riches. He sometimes has tried our faith, and we have often and sorely tried His faithfulness. Our faith has sometimes been wanting, but His faithfulness never. At times He seemed to us long in answering, but He was never late. No good thing has He withholden from us, but

"goodness and mercy have followed us" all the days. As the number of workers to be cared for has increased, in like manner has He increased the supply. During one year our little force of missionaries was nearly doubled, and God sent in the double supply. No worker has had a salary guaranteed from man, but all who have gone forth trusting in the Lord have found that He sustains all His workers. As William Carey used to say: "If we make God our chief care, God will make us His chief care."

Home Helpers.

Co-operating with the missionaries on the field the affairs of the Mission have been administered under the divine Head of the Church by an Executive Council, with headquarters in Toronto, but having general representatives in Canada and the United States, and an Advisory Council in Britain. By evil and good report, in discouragement and defeat, as well as in the hour of success, they have upheld the workers at the front of the battle. Some have been with us from the very beginning, and we believe that all have been as truly raised up of God as the missionaries on the field. Coming from different churches, representing nearly every evangelical denomination, they have sought with single eye to advance the work in Nigeria. The spirit of love has bound all together, and unity has been the prevalent characteristic of all our deliberations. It has not been our desire to secure rich men or great men for this position, but we believe the Apostolic injunction, "Look ye out from among you men of good report, full of the Spirit and of wisdom," to be the safest rule to follow in the filling of any post for the carrying on of the work of the Master.

The Loss of Workers.

Our sketch of the work would be incomplete without some reference to those who have laid down their lives in the interests of the Sudan. Of our pioneer party of four, only one remains at his work. The leader, the Rev. A. Anthony, and Mr. Robinson were forced to leave in broken health, and Mr. Albert Taylor laid down his life on the field. Since then we have been called to mourn the loss of four workers, in the death of Mr. Smedley, Mrs. Lang, Miss Clothier, and Mr. F. Rutherford. But while these four noble missionaries spent themselves unsparingly in the work, in the case of Mr. Smedley death was in no way attributable to climatic causes. Those who have gone before most surely share in the fruit for which they willingly gave their all.

Mrs. Lang and Miss Clothier lived to rejoice over the first fruits being gathered from the women of the Sudan, and helped to lay the foundations of work amongst the women and children which will yet prove one of the most useful departments of activity. The work for women in Nigeria must be largely done by women. Herein is a call to our sisters in England and America.

The Closing Appeal.

And now what of the future? Shall we rise to the opportunity and enter the open door which God has set before us?

The pagan tribes appeal to us! Our failure to respond will mean that we lose our reward, bloodguiltiness will be laid to our charge if through our neglect these souls are lost. Fur-

ther, we are making the task a hundred-fold more difficult for those who later on take up the work, for the welcome of the pagan will be turned into the hatred and opposition of the Moslem, for it must be remembered that if the British conquest has broken the power of slave-raiding Mohammedan kings, it has furnished protection to the Moslem priests and they are now sending their emissaries in great numbers amongst these pagan peoples that they formerly sought to enslave, and are now seeking by peaceable means to win them over to the false faith of Islam. **We commence work with a people biassed in our favour, but while we are occupying one station the Mohammedans are entering a dozen towns. Oh that the Church would awake to the opportunity, the responsibility, the critical danger!**

The Moslem challenges us! The memorable utterance sent to British Christians from Cairo —**"Islam defies your King"**—should stir the Church to face the Moslem problem. Nowhere could Islam be met with more hope of ultimate triumph than in the Sudan. We cannot rest until every Moslem city of Nigeria has its Christian missionaries. God is working to furnish the open door among them. Kano, Ilorin, Sokoto must open their gates to us if the Church will join in believing prayer. We know that it is the purpose of God that the whole of the Sudan should have the Gospel. What part you can take in the matter should be settled by you in quietness before God.

You may be able to go.

You may be able to pray.

You may be called to help those who go.

What share we as a Mission may be permitted to have in the accomplishment of that great task we cannot say, but we would ask the prayers of God's children that we may as a Mission be kept so low at the Master's feet, and so willing to share with Him the cup of suffering, that He may be able to entrust us with much more service and give us much more fruit in the evangelization of the great Sudan. Our work will not be done until that glad day dawns when every tribe of the Sudan shall know that Jesus died to save the lost.

THEN SHALL OUR "BURDEN FOR THE SUDAN" CEASE.

OUR MISSION STATIONS.

Nupe: Patigi, Kpada.
Haussa: Wushishi, Minna.
Yagba: Egbe, Oro, Isanlu, Agujin.
Gbari: Paiko, Karu, Idda, Gaigi.
Jaba: Kwoi.
Rukuba: Zagon.
Iregwe: Miango.

We need more men and women for our work among the above peoples, and our Field-Secretary appeals for workers for the following tribes yet unreached: Kadje, Koro, Dass, Ningi, Dugurawa, Filani, Seiyawa, Tangale, Fika, Bedde, Mada, Kamuku, Kamberi, Tulawa.

OUR MISSIONARIES.

Thomas Allan.
Mr. and Mrs. Appel.
W. E. Atkinson.
Gordon Beacham.
Miss M. Bowyer.
Miss M. C. Buesch.
Miss C. Burgess.
Mr. and Mrs. Boyd.
Miss E. A. Clark, B.A.
Mr. and Mrs. Cotton.
Mr. W. C. Craig.
N. W. D. Davis, B.A.
Miss M. G. Denney.
L. C. Donaldson.
Mr. and Mrs. Dudley.
Miss E. Edwards.
John Hall, B.A.
Chas. F. Hummel.
Mr. and Mrs. Lang.
Mr. & Mrs. Merryweather
Mr. and Mrs. Playfair.
Miss E. M. Playford.
Miss R. Philpott.
Mr. and Mrs. Rice.
Mr. George Sanderson.
Mr. and Mrs. Stanley.
Dr. A. P. Stirrett.
Mr. and Mrs. Titcombe.
Miss F. Wakefield, M.B.
W. Watson.

FACTS ABOUT THE FIELD

1. The Sudan is as large as India, Germany, France and the British Isles combined, or as large as the whole of Europe minus Russia.

2. The population of the Sudan, formerly estimated at from sixty to ninety millions, has been reduced by slave-raiding wars to not more than fifty millions.

3. The whole region has only about 125 missionaries, the greater number of whom have but recently gone to the field.

4. Northern Nigeria, our special field, is the centre of the vast Sudan, and is the most densely populated region of Africa, still having large cities without a missionary.

5. It contains the most enterprising African race, the Haussas, who travel and trade throughout the whole of North Africa.

6. It presents a wide open door for the gospel, missionary operations being facilitated by British control, ensuring stable government, with postal and telegraphic communication.

7. The pagan tribes are urging us to send them missionaries, and unless we respond to their appeal they will go over to Mohammedanism, whose teachers are flocking in since the British conquest.

8. Five out of the twelve great provinces of Northern Nigeria have not a single mission station or missionary.

9. For 1,500 miles the Niger flows through a region where Christ is not known.

10. **If we were to send out one new missionary every day, and give to each one a parish of ten thousand people, it would take over thirteen years before the Sudan would be occupied.**

FACTS ABOUT THE MISSION

1. The Sudan Interior Mission is a union effort of Christians of all denominations, organized to meet the spiritual crisis in the Sūdan.

2. It is international in scope, having co-operative committees in three different countries and having on its missionary staff representatives of five different nations.

3. The Mission is the outgrowth of the first pioneer expedition that reached the heart of the Sudan in 1893.

4. Its doctrinal basis is evangelical, and it accepts and sends forth consecrated workers from any church, sound in the fundamental truths of the Bible.

5. It is supported by the voluntary offerings of God's people, its missionaries and home staff having no guaranteed salary.

6. It has fifteen stations with a number of outstations already established, and several other towns are about to be occupied.

7. It is operating in eight different languages and translating the Scriptures and other literature into these tongues.

8. A number of the missionaries speak the native languages fluently, and already first-fruits have been gathered from several of the tribes.

9. **The Mission places the greatest emphasis upon its evangelistic work, believing that all other means must be subservient to the one great purpose of giving the Gospel to all.**

For further information address

THE SECRETARY

860 College Street : Toronto

WHAT IT COSTS

Our friends frequently ask us what it costs to support a Missionary, etc. The following gives approximate cost:

£6 or $30.00 will support a Missionary for a month.

£70 or $350.00 will support a Missionary for a year.

£50 or $250.00 will supply outfit for a Missionary.

£50 or $250.00 will pay passage of Missionary to the field.

A good Mission Home and Station can be erected for from $200 to $1,000, or £40 to £200, according to the material used, the situation and size, etc., etc.

Passages and outfits are much higher during the war.

NEWS OF THE WORK

The Secretary of the Mission is also the Editor of

"THE EVANGELICAL CHRISTIAN AND MISSIONARY WITNESS,"

in which frequent reports of the work in the Sudan appear.

The paper is a general Christian and Missionary Magazine, published monthly, containing Sermons and Expositions by able contributors, striking conversion stories, Notes on the International S.S. Lesson, together with Missionary News from all parts of the world, and many other helpful features.

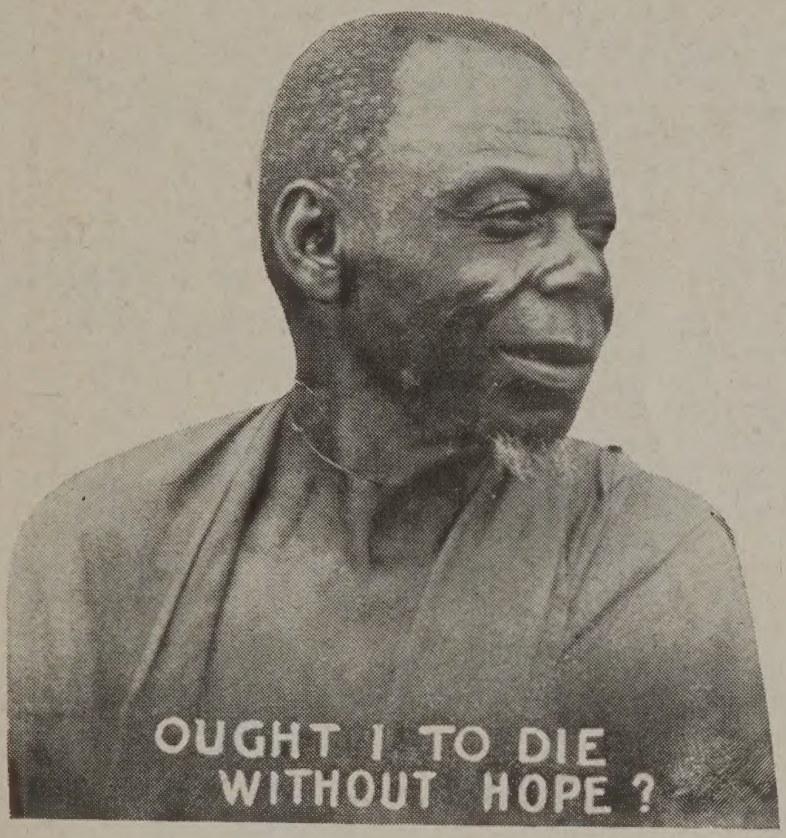
Sent post paid to any address for one dollar. In clubs of five at 75 cents.

Subscriptions in Great Britain sent through the Hon. Secretary are received at the club rate of 3s.

Send subscriptions to R. V. BINGHAM,

860 College St., Toronto, Canada,

or B. F. BABCOCK, Esq., West Derby, Liverpool.



If God will show me anything which I can do for the evangelization of the Sudan, which I have not already attempted, by His grace I will do it, and **I will do it at once.**

Sudan Interior Mission

Mission Home and Office

860 COLLEGE ST., TORONTO, CANADA.

ROWLAND V. BINGHAM, Secretary-Treasurer

Hon. Secretary for Great Britain

B. F. BABCOCK, Esq., West Derby, Liverpool

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